

THE 41
IMPROVEMENT
OF MERCY:

OR U* 6.19
A short Treatise, shewing how,
and in what manner, Our **RULERS** and
all well-affected to the present Government
should make a right and profitable use of
the late great Victory in Ireland.

August 2. 1649.

ALSO

Here are severall things propound-
ed to all such as are dis-affected and enemies
to the State (whether *Presbyterian, Royalist, or*
Papist, &c.) Beeing both usefull and seasonable
upon this occasion, of so wonderfull and
glorious a Victory.

BY JOHN CANNE.

UNIV.
LIB.
CAMB.
Exod. 15. 11.

Who is like unto thee, O Lord, amongst the Gods? Who is like thee?
glorious in holiness, fearfull in praises, doing wonders!

Deut. 32. 31.

For their Rock is not as our Rock, even our enemies themselves being
Judges.

Published by Authoritie.

LONDON;

Printed by M. Simmons in Aldersgate-streete.

1649.

THE
STORY OF
THE
WORLD

A book for the young
and the old
which tells the story of the world
from the beginning to the present
time. It is a book of
facts and figures
which will help you to
understand the world
as it is today.

BY
J. H. D. D. D.

03,91

Published by
the
Library of Congress
in
1914

THE IMPROVEMENT OF MERCY:

O R

UNIV.
LIB.
CAMB.

A short Treatise, shewing how,
and in what manner, our Rulers and all
well-affected to the present Government
should make a right and profitable use of
the late great Victory in *Ireland*.

August 2. 1649.



T hath been the custome of men in former
time, as we finde it recorded, both in di-
vine and humane History: when the Lord
had given them any remarkeable and spe-
ciall victory, to erect some great *Monu-
ment*, whereby the Remembrance of such
a *Mercy* might continue from Generation
to Generation.

As I consider our late victory in *Ireland*, how wonderfull it
was, and how seasonably God gave that blessing to us, with o-
ther circumstances; I finde my spirit much let out, to move and
desire, that some thing now may be done by this Nation (who
enjoyes the fruit of that happie harvest) to keep up the memory
of it, that our Posteritie hereafter may know, what the Lord
did for us at such a time, and may say, *Wee have heard with our
eares, O God, our fathers have told us, what work thou didst in their
dayes, in the times of old, Psal. 44. 1.*

The Improvement of Mercy.

And I am the more encouraged to take this work in hand, and have the greater hope, that *England* will be an example to the whole world, of minding Gods providence, and improving this mercy, because no Nation like *England* for many yeeres, hath had so large experience of GODS power and goodness.

And that I may the better obtaine the thing so much desired, I shall in an humble and submissive way; first propound a few things to the State. My Lords, I need not tell you, how much you are concerned in this Victory: What an Interest you have in it; I know you doe observe how wonderfully herein God hath honoured you, owned your present Government, and don more for you, then was expected. But now what will yee render to the Lord for so great a benefit toward you? What *Pillar* or *Monument of Praise* will you erect to continue the memory of this Victory. I shall not take upon mee to prescribe the particulars, nevertheless, it cannot be thought either presumption or boldness in mee, if I deliver mine own opinion, and set down what I humbly conceive, will be a fit *Monument*; acceptable to God, honourable to you, and whereby your names shall be a blessing to posteritie.

First, Seeing the Lord hath so really appeared to enlarge and establish your Common-wealth, is it not fit that you should be as reall for him in advancing the glorious Kingdome of our Lord Jesus Christ. There have been severall Petitions presented to the Parliament, from many godly and well affected people, whose bowels doe earne to consider, what multitudes of people sit still in darknesse, and have not the glorious Gospel preached unto them. Thanks indeed they had, and faire promises: now wee know a man may draw a thousand prizes in water, but as soone as his finger is off, all is out. Sirs; our hope is, that you will now doe something effectually towards the salvation of such ignorant and poore soules.

Secondly, It will manifest both your acknowledgement and improvement of this mercy, if you honour such, whom God hath so farre honoured, as by them to bring over severall Victories to you. When tydings was brought to *Philip of Macedon*: 1. that *Parmenio* had got the victory over the enemies. 2. *Alexander* his Son

The Improvement of Mercy.

3

Son was borne. 3. That his Chariots won the prize at *Olympus*; and all in one day; he call'd for some crosse, that these things might not make him forget himselfe: howsoever, we wish you no crosses, but increase of blessings, and all good things, yet withall wee desire, that what successe soever God gives you, you may not so farre forget your selves, as to forget your friends, such as have ever been cordiall and faithfull to you, carried their lives in their hands for you, and thought nothing too deare for your sake.

Thirdly, In this victory you may behold Gods displeasure against Malignants, he will not take them by the hand, neither should you into your bosome. Is the Lord pulling of them downe, be not you then setting of them up. If a spider can prevaile so much as come into the hive and weave a cobweb within it, he will kill all the bees, there is no remedy. We hope you will take care to keepe such spiders out: to wit, of place and office in the Common-wealth. We would count him unwise, that would feed rats, mice, and such vermine, to destroy his bodily estate; but it is greater folly to nourish such as seek to destroy the Nation.

Fourthly, Hath the Lord compassed you about with songs of deliverance, and filled your hearts with joy and gladnesse; doe something now for the people, I mean some remarkeable thing, that so by you they may be glad and rejoyce likewise. I need not tell you whose hearts are sad, nor why, and what would comfort them: open but a dore to them, and heare what they would say, how many weeks and moneths some have waited, and can finde no way or passage to have their heavy condition and case come before you. It would therefore be a notable *Monument* to continue the memory of this *Victorie*, if some present course were taken, that the case of the poore and friendlesse might be heard as soon as others; and people not suffer so extremely as they doe, in that their businesses are not speedier dispatched. *Augustus* thought that day ill spent, in which he had not holpen some poore person: Mark that, (not himselfe, not his brother or sister, not such a Lord or Lady, &c. but the poors who had no friends,) consider hee was a Heathen, you are Christians.

Fifthly,

The Improvement of Mercy.

Fiftly, *Dublins Enlargement* may serve to put you in minde of the poore prisoners for debt : I know you have spent some time about this businesse, but I pray consider with what celeritie and quicknesse, God d d that great work in *Ireland* for you : and therefore you shall doe well to follow God, as in matter, so in the manner of doing good. *Say not unto thy neighbour, goe, and come againe, and to morrow I will give, when thou hast it by thee,* Pro. 3. 28. *Jam quando suppetis, quid prohibes, quò minus liberaliter impertiare ? Nonne inopi adest ? Nonne plena borrea ? Nonne merces à domino parata ? Nonne mandatum manifestum ? Esuriens fame absumitur, nudus frigore rigescit, & tu eleemosynam in crastinum d fferis ?* Basil. homil. 6. ex varijs.

Among such as are well affected to this present Government, I have thought good to mention the Lord Major of the Citie of *London*, with the Court of Aldermen, and Common Councell. I know you are much affected with this Victory, judging it one of the greatest Mercies, that ever God gave to his Church and people in this Nation. And it being so, I hope then we shall have some Monument erected by you for a memoriall of such a remarkable blessing, fit to be transferred to future posterities. Wee see in nature when the Sunne shines upon those inferior bodies, if solid bodies, when they reflect their beames, they cast their light and heat upon other bodies that are neereft about them : but if they are empty and hollow bodies, and such as have no soliditie, they take all into themselves, and reflect not. The Lord by this victory hath in a speciall manner shined on your City, on your families, callings, estates ; blest you in cursing the enemy. Now in charitie I am bound to beleve, that you are men solid, sincere : and as the Moone taking light from the Sunne above her, bestoweth it upon the creatures here below, so you will make others partakers of the good blessings of God bestowed upon you. And here I shall desire with your leave and patience to propound a few things briefly to you, as the use of this victory in relation to your Citie.

1. As God hath been zealous for you, so be you zealous of his glory and name. 2. Let there not onely be kept dayes of fasting, and joy, and of sending portions one to another, and gifts to the poore : but let something now be don for the poore, and

and in such a way, as the victory may be remembered in all ages hereafter. 3. Let the Army be still deare and precious to you: for Gods presence (you see) is amongst them wheresoever they are: and whether they are *English, Scots, or Irish*, which come against them, they are bread for them, God scatters their enemies, and they fly before them. Who would be unwilling to give wages and large recompence unto servants who are faithfull, prosperous, profitable? 4. The consideration of this victorie may encourage you, to hold your own, and stand fast to the Parliament, Councell of State, and the present Government, and not to feare the secret plots and designs of the adversary, neither their number nor forces. Let them associate themselves, and they shall be broken; take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. 5. Methinks this Victory should move you to be now very active in suppressing lewd and scandalous Pamphlets, and that roguish generation of Ballad singers, such varlets were not suffered in many Heathen-Common-wealths, and truly it is much to be wished, that more diligence and greater severitie were used to remove from your Citie and suburbs, these base vermine, viler then the earth.

Sixtly, We shall expect now, as a proper improvement of this victory, that you will no longer suffer in your City *Pulpit-Incendiaries*, men who turn praying and preaching into rebellion. As for their aspersing the wayes of God and his people, wee let it passe (as the fruit whereby they are known to be —) But to heare them revile the Rulers of the people, and to speake traitorously against the present Government, it is unsufferable. A Magistrate (saith one) who hath discovered a Conspiracie, and seems fearfull to remedie it, is as faultie as the Conspirator himselfe. But here is no cause of feare, the thing now may be easily remedied without any danger, or difficultie. Wee see the bladder is pust up with a little winde, and if two or three beanes or pease be put into it, they make a mighty sound or rattling, yet prick the same but with a pin, and instantly it falls flat, and comes to nought: I leave the application and use to your selves: onely take notice, that in Christian pollicie; *In isto seditionum, quamprimum appaerint comprimantur*. Clem. Templ. pol. lib. 4. c. 7. For

p. 424.

The Improvement of Mercy.

For the rest of the Nation, who are well affected to the State, to the end they may make a profitable and good use of this great victory, I shall set down before them these observations.

1. About the time that the Lord scattered his enemies, they were boasting what they would doe with the *Round-heads and Sectaries*: Into *England* they should not goe: *Ormond* as he was playing at Tables swore, he would send them all into *America*: Another in his cups vowed, he would try if they could swim thither. *The enemy said, I will pursue, I will overtake, I will divide the spoile: my lust shall be satisfied upon them: I will draw my sword, mine hand shall destroy them.* Now no sooner were these words out of their mouth, but the wrath of God fell immediately upon them, and they were all, either slaine, taken, or put to flight. *So let thine enemies perish, O God.*

2. If we consider, the severall advantages of the enemy, as their number, place, provision, and other circumstances; and how notwithstanding they were totally routed, it is matter sufficient, to perswade every rationall man, to believe, that God was an enemy to them, and to the cause they stood for, and that he owned the others, by an unheard of victory and deliverance.

3. In this victory we may behold a full victory over the enemy, both there, and here, and else-where: For as soon as they heard of this thing, their hearts melted, & such a terrour is fallen upon them, as they have no minde to engage againe, nor to prosecute any more their new plots and designs against this Common wealth.

4. Upon the Affaires of *Ireland*, the enemies to this State much depended: it was indeed as the great Wheel of the Clock: For many made full account to move here, if the Rebels there prevailed. But as its said, *Many of the people of the Land became Jewes, for the feare of the Jewes fell upon them*: so this victory in all places where it comes, brings people over to the Parliament, as well knowing, it is their best and safest course.

5. That five thousand men, should take and kill seven thousand, and put thirteen thousand to flight, who sees not that it is the immediate finger of God. And it is worth the observing, that since this later Army was raised, God hath given us many such wonderfull victories: not onely for the comfort and encouragement

ragement of the well-affected, but to let the enemy see, that God is against them, and that they shall never prosper in such a way. *When thy judgements are in the earth, the inhabitants of the world will learne righteousnessse, Isa. 26. 9.*

6. Here we may observe, Gods revenging hand upon Apostates; not to speake of *Inchequien*, that *Grand turn-coat*, there were in *Ormonds Army* many Souldiers who had basely and treacherously a little before deserted the Parliaments service: but see how the Lord dealt with them for their perfidiousnesse: he delivers them up into the hand of Justice. A faire warning to others, to take heed, that they keep themselves with that partie where they see God is, and still crownes with victory, and not to joyn with a rebellious rout, who have not his presence, but are forsaken of him, and prepared for the day of slaughter.

7. Whereas we heare of some unclean spirits, like frogs, going forth unto the Kings of the earth, to gather them to battle against this Common-wealth: there is so much of God to be seen in this victorie, as that no man needs to regard, whatsoever is reported concerning this thing. When other Nations shall heare how wonderfully the Lord goes along with us in the work of Reformation, it is probable they will keepe at home, and seeke to pull their necks out of the yoke of Tyrants, as we have don. But howsoever, we shall never hereafter be afraid of multitudes, the number shall not fright us: for we are confident, upon the experience of former victories, that God will still make good that promise and blessing to us; *Five of you shall chase an hundred: and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword, Deut. 28. 8.*

From the well-affected to the State, I come now to the ill-affected: and first to you of the *Presbyterian partie*: And here that I may not be mistaken, I onely intend such men, as doe vilifie and reproach our present Government. And as for such wee have thought good from the occasion of this victory, to frame something like a *looking-Glasse*, wherein they may see themselves; specially at such times, when instead of preaching the doctrine of the Gospel, and praying in the Spirit, they speake false, scandalous, and seditious things, tending to a new warre, and hindering the reliefe of *Ireland*.

The Improvement of Mercy.

1. Consider, *England* hath received a mercy, in spite of you: you may remember the other day in your talke (I dare not call it prayer) how you told the Lord *you knew not into whose hands to pray Ireland: only you would not, that he should give it up into the hands of the Independents.* Besides, wee are not ignorant, how proudly you contemnd Authoritie, and when others sought the Lord for *Ireland*, you most prophanely and irreligiously, like *Haman* and the King sate down to drink: you made it a time of feasting, joy, and gladnesse, when others by Commandement kept a day of publick fast: not unlike to that in *Isa.* 22. 12, 13. Behold now, we have a returne of our prayers, our petition is granted, and the Lord hath look'd on our teares, and the Lord hath requited good for your cursing that day.

2. You have strugled a long time to destroy this present Government, but doe yee not see now, how yee kick against the prick: As he that moves the weik of a burning Candle with his finger, blacks it, and burnes it, and causeth the light to shine the more cleare: So all your malicious and seditious attempts, turne to the burning and blacking of your selves. As for the State, opposed by you, Loe it shines more and more in strength, glory, and beautie.

3. But whither will ye run? doe you not see how you are already fallen? here is a victory, one of the greatest mercies that ever God brought from *Ireland* over to this Nation; nevertheless, you see it not; nor thought it worth thanksgiving in your Churches the other day. Some report of the *Manna*, that at first it was sweet and tasted well, but afterwards through the murmuring and unthankfulness of the people, it was either bitter to them, or it had no favour. I believe the time was, when such a publick blessing as this, (yea much inferior to this) was counted sweet: you could taste then how good God was to his people, in giving them victories; but now such Mercies are either bitter, or you feel no favour in them: Sirs, you may thank your selves for this change: For the truth is, your great murmurings and unthankfulness against God and man, hath brought you into this unhappy and sad condition.

4. Methinks in this victory you should see the snare and pit before you. *Milo Crotoniates*, whilst he was tearing asunder the stock

The Improvement of Mercy.

· 11

stock of an Oke, his strength fayling him, the cleft suddenly closing, was so held fast by the hands that he became a prey to the Beasts of the feild. You have been a long time trying to teare asunder this Common-wealth, and great hope you had, that *Ormond* with the Rebels there would work wonders for you, but you see that strength now failes you, take heed then, least the cleft close, and you are held fast by the neck.

5. This victory gives me an occasion to remember that saying of *Solomon*; *Who so rewardeth evill for good, evill shall not depart from his house*, *Pro. 17. 13.* Howsoever, these men will not acknowledge that they are beholding to the Parliament and Army, for their present peace, libertie, livelihood, yet the thing is so: yea more, under God, by their care and wisdom, these rash and head-dy men, were kept from bondage and slavery, into which they (poore fooles) most willingly and greedily would have thrust themselves. It is reported of one *Balthazar Gerard* (who named himselfe *Francis Guyon*) that with the money which the Prince of *Orange* gave him for his reliefe, he bought pistols, powder and shot, and therewith killed the Prince: The *Presbyterians* (I mean not the moderate and sober sort) would serve our Governours and Souldiers so, even murder them if they could, for purchasing libertie and peace for them.

6. *The backslider* (saith the Wiseman) *shall be filled with his own wayes*, *Pro. 14. 14.* What generation of men are more revolted then these, from their own grounds and former Principles: For have they not desired, that *Ireland* might be relieved, and that the Protestant blood shed there, might be revenged upon the barbarous Rebels? But behold their Apostacie, when they see this don, they vex and murmur at it; and are so much the more outrageous and invective against the State, by how much the Lord blesteth our Forces there, and honours them with successe and great victory. Tame foxes if they breake loose, and turne wilde, do ten times more mischiefes then those, that were wilde from the beginning. It is very remarkable, that none of the malignant Ministers thorow-out the Land, who have from first to last held with the King, speake so seditiously, or rayl so grossely against the Parliament and Army as these men doe; these men, I say, who were once tame and stood for both, but are now broken loose, and turnd wild.

B 2

7. These

The Improvement of Mercy.

7. These great victories which God gives the Parliament, should cause your hearts to smite you, to consider how by your seditious doctrine many poore and ignorant people are brought to the slaughter, whose blood one day will be required at your hands. The cruelties and infamies of *Caligula* are imputed to the Nurse that gave him suck, which being cruell and barbarous of her selfe, rubbed the ends of her breasts with blood, causing the childe, to whom shee gave milke, to suck them. Such cruell and inhumane nurses are these men: instead of the sincere milke of the Gospel, they give their hearers the bloody Tenents of Rebellion; so that the cruelties and infamies of the people, may be (at least in a great measure) imputed unto their Teachers: For no doubt the people would be willing to live a quiet and peaceable life under our present Government, but that these *Shabbas*, these sons of *Bieri*, blow a Trumpet, to cause hurliburlies and commotions in the Land.

8. Seeing God hath made the Parliament so victorious, it would not be amisse (when you come to your selves) to consider whether Christ or his Apostles have left you any precept or example to asperse that Government which is set over you. I cannot finde, either in Scripture, or other History, that any Ministers of Jesus Christ (for so you stile your selves) did ever before your time, meddle with civill Government, as to deny the lawfulnessse of that Government under which they lived. The abuses of Magistrater, and their miscarriages in Government, we grant Gods Ministers have spoken against, (yet so, as alwayes observing time, place, and other circumstances, which you never doe) but the Government it selfe, whether Kingly, Aristocraticall, or Democraticall, they condemned not, neither medled with the change and alteration of ordinary Government, upon what ground or occasion soever it was. So that there are two treasonable crimes here charged upon you: first, that you are *busibodies*, as meddling with things wherein you are not concern'd. Secondly, *False accusers*, in calling that State unlawfull, which is founded upon Scripture, Law, and Reason. Boyling liquor swelling above the brinks, falls into the fire, and comes to nothing: you are best beware, least by rising above your element you tumble down, and your names perish.

9. It may be, upon the occasion of this victory, you will be the more willing to take notice how the Malignants make use of you onely as *Journeymen* to serve their turne. Some write of the *Jaccol*, as he pursues his prey, barking like a dog, the Lyon meeting with the noyse, followes it; now the *Jaccol* having wearied the Beast he chased, the Lyon that followed by the cry comes in, when he is at a bay, and takes from the other, what he had before spent his time and labour about. Brethren, suppose by your bawling and barking at the present Government, you should weary it, and bring it *at a bay*; doe yee thinke to have the prey? not in the least; for the *Royalists* would take that from you, and not you, but the Prelates should be established, their Courts, Canons, Service-Booke, &c. It is true, you knew in this case how to help your selves, namely, faces about, turn-coats, and as you were before; and so indeed you would fare better then the *Jaccol*, have some of prey howsoever, with the Lion.

10. I would willingly know, when you are unpowring and *speaking evil of dignities*, what people doe you thinke are pleased with such vile and wicked stuffe. Methinkes you cannot be ignorant, that in doing so, you *make sad the hearts of the righteous*, and are no other, then servants to the base lusts of unholy and prophane men. The *Indians* have a fruit which they call *Togma*, it fattens swine, but men loath it: The Idolater, Adulterer, Swearer, Drunkard, Sabbath-breaker, Atheist, Papist, &c. delight to heare your rayling at the State; indeed they flock after you meerly for this *Togma*: But I must tell you in the mean time, the godly of your own Congregations cannot abide it: so that by this meanes you loose them, and are cast out of their hearts and affections, though you seeme to gaine the favour and applause of some Malignants.

11. In this looking-glasse, you may see two faces under one hood: you thinke to please the *Royalists*, by crying up a *King*, a *King*: and your brethren the *Scots* by crying out, *The Covenant*, *the Covenant*: but doe not cozen your own soules, for you cannot any longer herein deceive rationally and knowing men: they perceive well enough your game and ayme: it is your outward pomp and worldly preferment that yee seeke after, under such pretences. The Pope will have Kings and Princes to kisse his feet,

The Improvement of Mercy.

feet, and to draw them on, did use to have on his pantophile the Crucifixe or picture of Christ hanging on the Crosse : that forsooth he would have reverence don unto. The truth is, you would faine be Popes, and have every man to kisse your feet ; our Parliament, Councell of State, and the whole Nation bow down to you : and to draw them on, you tell some of a King, others of a Covenant, a meere cheat, for 'tis your feet you would have them kisse, submit to your arbitrary power and lawlesse will.

12. This seditious course of yours hath brought you already into a great streight : And I believe, it will require some meetings at your *Synon-bouse*, to resolve what to doe upon the Thankesgiving day neere at hand : If you obey the Parliaments Order, and keep the day, you know what the Cavaliers and Royalists will say of you: *Neque fidei constans, neque strenuus in perfidia* : as it was said of *Claudius Apollinaris*, *A man that neither constantly kept his promise*, (as you have not yours to the Parliament) *nor stoutly maintained his treason*, (as you not yours, if yee keep that day). Again, if not, you know there is great danger in that. For howsoever upon the fast day, for *Ireland*, you proudly contemned the Magistrate, and made it a day of recreation, yet I would not wish you to presume now upon the like Impunitie or indulgence. And if you fall into the hand of Justice, and so suffer, consider before hand, what comfort you can take in such suffering.

Now it followes, that I speake something (as occasioned by this victory) to *Royalists* and *Cavaliers*. Wee see by daily experience, if the coyn be good, men are contented to receive it from any hand : I shall not propound any thing to these men, but what is profitable and good for them, if the Lord be pleased to give them understanding hearts to embrace it, and make a right use thereof. Thunder (they say) falling upon a Serpent, takes not away the life, but her venome : The searcher of all hearts doth know my desire is, so to apply this *thundering-victory*, as their malignity, obstinacy, blindness, &c. may be removed, and they live happily, and in a comfortable and prosperous condition.

1. Consider how such as have engaged, and have been most active in the cause you stand for, have in the end (as the just recompence

compence of such service) undon themselves, and brought ruin^e and misery upon their wives and children. There is no Pilot in his right wits, when he sees Sea-markes purposely set up to give warning of rocks, sands, or shelves, will thereby take occasion to run his vessell upon them, but rather will imploy all his care and skill, that by avoyding them, he may escape the danger. To what end hath the Lord set before your eyes, the desolation of many honorable and great families, the precious blood of severall thousands shed on a day; but to be a warning and caveat unto you, to keepe off from such dangerous and destroying rocks, and not to run your selves vainly and foolishly, as they have don, into a way and course, which is neither honourable nor profitable for you. The bird will not fly into the net, or light on the lime-bush, or run into the snare, when he sees another bird flutter before her: The horse as you are travelling will not follow the track of another horse that sticks fast before you: you are men, and should be rationall: Will yee then seeing others before you in the pit, fall likewise into the same? if you doe, you are the more to blame, and the lesse to be excused. You know that lesson; *Felix quem faciunt aliena pericula cautum.*

2. Methinkes by this time you should perceive, that the matter you stand for, is not good, and so much the Lord from time to time hath made knowne unto you by many cleare and plain demonstrations. Take notice of the late King, how apparently God was against him; fought against him, curst his blessings, scattered his counsels, so that nothing indeed prospered under his hand. How dare yee then carry on the same worke, and his designe, knowing by former experience, in doing so the Lord will not prosper you. I cannot more fully liken this generation of men, then to Bowlers, who having delivered their Bowl, use to follow it with bowing their body, to have it fall in towards the jack, but it keeps her bias, goes off, and runs another way. Much struggling and striving there hath been to bring the conquest in, on the Kings side, no plots or devises have been wanting, what sea and land could doe hath been don: but providence still carried it another way, and this they saw, and could not but acknowledge that the Lord was not with them, although they persisted, and still doe in their froward and crooked courses.

3. This

The Improvement of Mercy.

3. This *victory* gives me occasion to put you in minde, how your principles and grounds are false, concerning formes of *civil Government*. The *Israelites* living poorely in *Egypt*, thought no kinde of food better then *Garlick and Onions*: to you, having liv'd long under *kingly Government*, and not acquainted with a *free State* or *Common-wealth*, conceive *Monarchie* to be the best kinde of Government, which undoubtedly is the worst: and my Reasons for it are these.

1. The great *Revenues* which are wasted to maintaine this *King ship, unusefull Creature*, a thing which the Land hath no need of, but can doe much better without it, (as Courts, Pallaces, Castles, Mannours, Parks, Forrests, &c.) if converted to a publick use, will be for the great profit and generall good of the whole Nation, poore and rich; whereas formerly, as imployed, did little service, but fed Locusts and Caterpillers, who destroyed the people.

2. How chargeable to a Kingdome are Kings children, through their pride, pompe, and excessive riot? and what is expected from them for all this? truly, if they be not a curse and plague to the Nation, men thinke it a mercy, as for comfort and profit they expect none. Now how many Orphans and poore children by such charges might be charitably and largely relieved, and would blesse God for it; whereas the others devoure all, without saying, *Sirs*, we thanke you: as if they were not at all beholding unto the people for the same.

3. When corruptions and abuses break forth, they are easier and sooner suppress'd in a *free State*, then in the other. For 1. As they have their originall and rise usually from the Court, so the King (as we have had experience) will seek to defend the same. 2. Put case, the King hath no hand in such abuses (which would be a strange thing) nevertheless, considering he sees and heares with other mens eyes and eares, they are not easily or thorowly reformed. But in a *Common-wealth* well settled, it cannot be so.

4. It is seldome seen in a *Monarchie*, but the Officers and Ministers of State, are corrupt men, chosen by Princes, not for the publick good, but to serve their turne and interest. Whereas in a *Common-wealth*, the people chooseth their own Magistrates,
are

are carefull to choose such as shall doe just and right things for them. Besides, If Magistrates be corrupt, the people can sooner helpe themselves by removing them, and choosung better, in a *free State*, then under Kings.

5. In no Common-wealth is there such sufferings of good men, innocent blood spilt, unlawfull and unnecessary warres raised, intolerable taxes imposed, undue and illegall courtes taken, as where Kings doe reigne.

6. That must be best, which is a *mean* between two extreames, and thus is a *free State*, between *Monarchy* and *Anarchy*: that one should rule alone, is against the common Maxime; *Plus vident oculi quam oculus*; two eyes see more then one. Againe, that none should governe, or all, is absurd and sencelesse.

7. It is rightly observed by Bodin; *Wee commonly see* (saith he) *in the changing of Princes, new designs, new lawes, new Officers, new friends, new enemies, new habits, and a new forme of living*: For Princes take delight to change and alter all things, that they may be spoken of, which doth many times cause great inconveniences, not onely to the Subjects in particular, but also to the whole body of the State. De Rep. l. 6. cap. 4. But no such prejudice or perill is incident to a Common-wealth, if any thing be publickly altered, it is maturely don, and upon good ground, and for the generall profit and safety of the people.

8. In a well governed Common-wealth, great men as well as others, are encouraged unto the study of vertue, wisdom, Justice, because there, not titles or birth-right, but abilities and good parts make them capable of preferment: in such a State there is no door open to come into places of authoritie, by bribery, flattery, friendship, but as men are fitted and gifted. Whereas in Kingdomes men come to have Offices and preferment by succession; a foole, or a knave, will challenge authoritie by being the Kings *cosin*.

9. We know by experience, that in all ages the Gospel and way of Christ hath been most withstood and opposed under Kings. As on the contrary, in Common-wealths the same hath found greatest favour, furtherance, and enlargement: And hence it is, that our *Pulpit-Incendiaries*, with their brethren the *Scotts*, cry out so much for a King; they well know such a forme of Go-

The Improvement of Mercy.

vernment, is fittest for them, and will best serve their turne, whereby to suppress the truth, persecute the Saints, under the name of *Sectaries*, and to erect a forme of will-worship, forcing all both small and great, rich and poore, free and bond, to fall down and worship their Image, if not, neither buy nor sell, but kild for hereticks.

In the writing of these things, it makes me call to minde the condition of the people in the *Low-Countries*, living in a *Free State*, such there, as are Papists among them, will not have the King of *Spain*, to reigne againe over them, but desire rather to be under the present Government: yea though they are Papists (I say) and have not libertie granted them for the free exercise of their Religion, yet by no meanes will heare of a King any more. And no doubt the like ere long will be the case of the people of this Land, when they have once tasted the sweetnesse of a *Free State* (as I hope they will every day more and more) and have their present grievances and taxes taken off, every man enjoying his own without molestation, and have justice speedily don them, they will no more desire a King to Rule over them. And to have it so, the way is, for every one to submit to the present Government, live peaceably, and doe what he can, that all things may be effectually and well settled amongst us.

4. And lastly; it is not possible that this victory should doe you good, or any counsell given you from the occasion of it, so long as you make *lyes your refuge*, yea delight to be encouraged and strengthened in falshood: doe not many of you, take pleasure in scurrilous and base Pamphlets, and by reading the filthy and scandalous things in them, are hardened in your dangerous and bad condition? I have read some-where, when the Souldiers of *Avidius Cassius* opened a Chest, which they found in *Appollo's Temple* at *Selencia*, that there came forth such an infection, as thereby they were all poysoned and kild. If you will not be murdered, then look not into their venomous and abhorred Libels, for these villaines onely study, how by lies, slander, and calumny, to make you dis-affected to the State, and set against it, and so to be undon in body, soule, and estate. They which hawk for birds, doe of purpose make a stale of the Owl, for whilest the sillie birds come flocking and staring about her, una-

wares

wares they are taken : The *Libeller* against the State, is the *Devils Owl*, whilst the foolish and silly people are looking upon him, and hearkning to him, he takes them in his snare ; and holds them fast. I shall say no more but thus ; *A prudent man foreseeeth the evil, and biddeth himselfe : but the simple passe on, and are punished*, Prov. 22. 3.

As for Papists, it is to be fear'd, they will make no good use of this great victory : but as a furious mastiff is the madder for his chaine : and iron hardens under the hammer : so the Angel of God, now powring out his Viall upon the seat of the Beast and his Kingdome, will cause them the more to blaspheme the name of God, his tabernacle, and them that dwell in heaven. Neither indeed may wee wonder, that such wofull blindness hath overtaken them, considering they are given up, by divine justice to the lusts of their own hearts, and to strong delusions. Besides, the damnable doctrines which they embrace, puts them forward to destruction. Nevertheless, upon this occasion, something we will say, concerning them ; leaving the issue to God.

1. They may clearly see, the Lord is now making inquisition for blood, & the day of recompence is at hand ; *They have shed the blood of Saints, & of Prophets, & thou hast given them blood to drink, for they are worthy.* Green wood which is long in kindling, continues longer then the dry, if it have once taken fire : The Lord hath a while forborne to revenge the horrid cruelties of that barbarous and savage Nation, but now he is fallen in amongst them, and *woe, woe, woe, to the Inhabitants.* As the *Galli-Senones*, after they had laid *Rome* wast, were so overthrown, that their name was not left in the world : So it may be, that the memory of such an inhumane and cruell Nation shall be blotted out from under heaven. Wolves and Foxes make many turnings forward and backward, run into brakes and briars, hide under bushes, fly from one starting hole to another : but all will not serve the turne, the dogs follow incessantly, and never give over till they overtake them, and devour them : So *evil pursueth sinners*, even the *Irish-sinners*, those Rebels, murderers, monsters, monstrous Monsters, I know not what to terme them ; the Lord (I say) hath now set his judgements after those Wolves, and it is not their boggs or woods that shall save them from the wrath of the Lamb,

The Improvement of Mercy.

but they shall become as dung for the earth, and their hope as the giving up of the Ghost.

2. Neither let them expect reliefe from other places; as for their *new King*, and his adherents, they shall stand either a farre off, for feare of their torments, saying, *alas, alas*; or what assistance and ayd soever they have, it shall but adde to their plagues, and further their destruction. As a wet sack, wherein a naked man is covered, is so far from defending him against the cold, as it increaseth his shivering; so their helpe from others will prove their greater ruine. *Ormond* and *Inchiquen*, the two Apostates, may shortly expect the just reward of perfidious traytors.

—*Raro antecedentem soclestum*

Deseruit pede pœna claudo.

Seldome Revenge, though slow of pace,

Leaves ill foregoing men to trace.

As the *Egyptians* going after the *Israelites*, as they passed thorough the *Red-sea*, could not but behold their death before them: So these men in lifting up their hands against this State, may see (if they were not stupid and senselesse) they are *dead men*, and that God will put them to shame, and confound them for ever.

3. What men (unless given over to a reprobate sence) would not plainly apprehend, that the Lord hath a quarrell against them, hates their persons, their course and cause; to consider the time, when they were scattered: namely, when they were grown into a numerous body, by uniting the *false Scots*, and *Renegado English*, with the *Irish*. When all *Munster* was theirs, all *Connaught* lost, and all *Ulster*, except *Derry*, and *Lempster*, even to *Dublin*. When all the *English* Interest in *Ireland* was reduced and shut up in those two townes, and the latter streightly besieged by 19000 men, according to their own accounts. Then the Lord looked down from heaven (as the Parliament in their Declaration have piously exprest) the habitation of his holinesse, and his glory, and defeated them; Then he sent forth his wrath and consumed them as stubble or as chaffe before the winde. And here I challenge, all *Papists*, *Royalists*, and *Malignants*, to produce, if they can, the like example, where and when, *Jehovah Iireb*, God was ever so seen in the Mount for them, and appeared even so miraculously, since the warres began. *Who so is wise will observe these things*: But, *A bru-*
-ish

nish man knoweth not, neither doth a foole understand this. As he that will not goe out of darknesse cannot see the shining light of the Sonne: So the Papists, unless they come out of *Babylon*, the kingdom of darknesse, death, and hell, they will not observe, neither indeed can they, the works of God, though they shine and are as cleare as the Sun at noone day.

We may not (upon this occasion) altogether forget our *deare Brethren in Scotland*; Now a word is enough to the wise.

1. We understand that this victory is not very welcome to them, and no marvaile, for it tends not to the advancement of their Interest here in *England*, and they see, whom they curse, God blesses. It hath been thir endeavour a long time, that our Magistrates should persecute Gods people. *Their lawes* (say they,) *are divers from all people; neither keeps they the Kings lawes, therefore it is not for the Kings profit to suffer them.* And as *Haman* prevailed so far with *Abajurnu*, as there was an *AE* made and published, that the Church and people of God should be destroyed; yet afterward by a mighty hand of providence were preserved and honoured; so that Nation (with others) wrought with our State, that something was don, for the suppressing of many godly and faithfull Christians: insomuch, as they despaired of life, liberty, safety: but God (who *abhorres the bloody man*) frustrated their purposes. The truth is, our Governours have had so much experience, of the fidelity, trust, and conscientiousness of such men, whom they brand for *Sc&aries*, and of many victories and deliverances under God by them, as they cannot hearken any more to their Antichristian and bloody counsell: neither will they be brought into a snare by their general humiliations so often talk'd of. The Wolfe ordinarily washeth his mouth after he hath prey'd, lest he should be discovered by the colour of his blood: It is worth the noting, when the *Scots* have aspersed our Nation, and urged the State to persecution, immediately they cry, *a fast, a fast*, as if such innocent blood were wip'd off by hypocriticall fasting.

2. The modesty and patience of our State, is much to be admir'd; being so often provok'd and occasioned by the *Scots*, that they say nothing in relation to the condition of that people. For otherwile they might soon stop their mouths, and put them to shame and silence for ever. They cry out against *England*, because
of

The Improvement of Mercy.

of *Seclaries*, as *Separatists*, *Brownists*, *Anabaptists*, &c. But suppose there are such, yet these *Independents*, are not false, not *herrs*, *dissemblers*, *flatterers*, *deceivers*, *swearers*, *drunkards*, *wboremasters*, and *irreligious* and *prophane* persons, as it is well knowne who are such, for the generality and greater part of the Nation. Now is it not better and more for the safety of a Common-wealth, to have therein, men, known to be faithfull, just, true, upright, religious: then a kinde of people who are neither honest nor godly, neither make conscience of what they doe or say?

3. This victory, it may be, will cause our brethren to keepe at home, and meddle no more with us; but leave our *State* to order thier own affaires. An *Assie* will not goe by a pen or place where the once fell: I know they have not forgotten the place where they fell: I doe not say like *Asser*: onely under favour I may say, they will shew themselves little better, if they come againe into the same place and case.

4. But how comes it to passe, that since this victory, the *Scots* complain of great persecution in *England*: and that their *Presbyterian* brethren here suffer exceedingly for the truth. Some children will teare & scratch their Mother in the face, and then cry, as if they had been beaten or abused; whereas there is nothing don to them, but onely they wronged their Mother. The men for whom the *Scots* are now praying, as under sad and heavy sufferings, they revile the Magistrates, despise their Government, set at nought their lawfull and just commands, and stirre up the people to rebellion: and then cry out, *Persecution; ab how their mouths are stoppt*, they cannot deliver the whole counsell of God, their forefathers were never under the like Tyrants, &c. Whereas there was nothing in the world don to them, but onely they abused the State.

Before I conclude, a word or two, to that noble *Jones*, and the victorious Souldiers with him.

1. There was a law among the *Persians*, if any man were un-mindingfull of a benefit, he might be cald to Law, and found so, was punished for it: We are very sensible of the blessing which the Lord hath given us by your hands; wee are thankfull to God, mindfull of you, and doe desire to Improve the mercy in the best way and manner we can. The *Jewes* use to say, of him that hath don any memorable thing for his Nation; *Zicrona libraca*; Blessed be

be his memory : your memory amongst us is blessed , your names precious , and all well-affected people love and honour you. *Si omnes qui reip: consulumus , cari nobis esse debent : certè inprimis imperatores, quorum consilij, virtute, periculis, retinemus & nostram salutem & imperij dignitatem.* Cic. de Orat. lib.2. If all those that care and have the charge of the Common-wealth, ought to be deare unto us ; then especially ought our noble Captaines , by whose counsell, prowesse, and perill, we maintain the estate and honour of our Countrey.

2. For the Generall, employed in that service, it doth appeare, he hath the parts and qualities of a right Commander. *Ἐπιστῆναι πολεμικῶν μὲν καὶ κατὰ πρόσωπον βᾶναι.* Diodor. Sicul. Captains in warre must look both forward and backward, and every way whence any danger or advantage is towards. They ought to know when to march, and to fight with advantage ; where to imploy horsemen, where foot, and to understand the advantages of all sorts of grounds ; neither to be ignorant of any stratagem of warre. Liv. 9. Now in these particulars, and many more, hath Jones shewed himselfe a worthy and gallant Souldier ; neither may it be said of him untruly or unsilly, what is written of C. Cesar, in his actions he was most considerate, in hazard and danger most resolute, in executions speedie ; oppressing his enemies many times before the coming of the newes were heard. Sueton. in vita Cæs. So of Cato, in watchings and labour he went beyond the common Souldiers. Liv. 34. *Monstrabat tolerare labores,* as Lucan reports of the younger Cato in that painful march thorow the deserts of Affrick, be by his patience and example shewed what others were to doe. As Valerius Corvinus used no other encouragement to his Souldiers then this ; *Facta mea non dicta s'qui volo, nec disciplinam sed exemplum a me petere.* Liv. 7. So hath Jones alwayes encouraged his, saying, they should imitate not his words but his deeds, and doe as they saw him to give them an example.

3. For the rest, whether Officers or private Souldiers : In this victory you may behold , how wonderfully the Lord hath honoured you for your fidelity to your Countrey : and because you did not, when yee were low, and the enemy at the highest, forsake the Parliament, or your trust, as others basely did, who since have seen and felt the revenging hand of God upon them for it. And no doubt, this great deliverance will not a little encourage you,

The Improvement of Mercy.

you, and the rest of our *English* there, to stand firme and fast together against the *Irish Rebels*, not only to revenge the Protestant blood, which they have shed in a villanous and barbarous sort: but also for the safety of your Countrey, your families, friends, wiver, children, kindred, and what else may be thought precious and deare to you. For the heads of the rebels there, as *Rupert, Ormond, Inchiquin, &c.* intend further then our losse of *Ireland*, they seek the ruine and overthrow of *England*, even our persons, estates, yea and our souls. *Dulce & decorum est pro patria mori.*

*It is a sweet and noble Gaine;
In Countrey to be slain.*

King *Leonidas* comforted himselfe and three hundred more of his servants, who were killed at *The mopilas*, fighting for the defence of his Countrey, as appeareth by *Simonides* his Greek Epitaph, turned into Latine by *Tully*, thus.

*Dic hospes Sparte, nos te hic vidisse jacentes,
Dum sanctis patris legibus obsequimur.*

Lastly, to close this Discourse: As wee have shewed how this Mercy should be improved at home, so we hope our Army there, will use this victory to purpose, and be carefull still to maintaine that which they winne. *Vincere scis Annibal, victoria mihi nescis*; as *Mabermal* said to *Hannibal*, he was not so well able to make use of his victories, as to obtaine them. *Cesar* having obtain'd a great victory against the *Helvetians*, ceased not to pursue the remainder so long, untill all yeelded. And afterward having foyled *Vercingetorix* in the field, and caused him to retyre with the rest of his Armie, He did not leave him untill he had forced him to take *Alexia* for his defence: nor then neither, untill such time he had the town, and all within yeelded to his mercy. Vanquishing *Pompey* in open field, he would not suffer him to take Sanctuary in his campe, but drove him thence, and rested not, untill he had taken his flight, nor before the reliques of his Armie that fled to the hills neer by, had yeelded, being cut from water. Three things ought to be don when an Army is victorious. 1. Not to suffer the enemy to gather head, but to scatter his forces. 2. To besiege the chiefe Citie, and to ceaze the Countrey into their hands, not suffering the enemy in any place to rest. 3. The Generals care ought to be, how to take off the enemies subjects from them, and to deprive them of the ayd of their Confederates. A matter easily don, if he proceed wisely in warre and justly after the victory. For as good successe procureth the Conquerour friends: so men are ready to abandon and forsake such as are overcome. Now for the good will of him that dwelt in the Bush, let the blessing be upon the head of our Army. FINIS.

binmuly
Trask
vol 7. 12

HB

